The Missionary Herald

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Secretary Barton Homeward Bound

LETTERS received at the Board Rooms in the latter part of June reported Secretary Barton as in Constantinople, but within hospital walls, from an attack of sickness due to a germ picked up in his travel across Anatolia. It was said that his disease was not regarded as serious, but it was thought best to keep him confined in the hospital, that he might have chance for thorough rest and recuperation. No further word was received till July 19, when letters came from Dr. Barton himself, dated June 28, announcing that he was just out from four weeks' stay in the hospital, and that he was taking up again the lines of his work. His hope was that he might get away upon his return to the United States by August, but much would depend upon the outcome of his trip to the Caucasus which he was planning. He hoped also to make a call both at Smyrna and at Salonica *en route*. It is cause for rejoicing that there have been so little sickness and so few fatalities in connection with this Relief Expedition. With three hundred and twenty-five people engaged and with the inevitable exposure and hardship involved in their undertakings, they have been wonderfully kept in health and strength during these months of untiring labor. With Dr. Barton's arrival in this country, Dr. Peet will be the only member of the original commission in charge of the relief work now remaining in Turkey. But the work is well established and in regular operation, with plans revised and adapted to meet the situations that have been found and with competent men in charge of the different departments of effort.

The Returning Witness

NEW and authoritative support is being given, if any such support were needed, to the stories that crept out from Turkey during the war years as to the horror of the situation there, the appalling suffering and losses that the subject races were enduring, and the incredible destitution of the wretched remnants that wander helpless and terrorized, and are doomed to die unless relief comes. President J. H. T. Main, fresh from his tour of the Caucasus; Dr. George Washburn, who explored parts of Asia Minor, going even so far as Sivas; and the latest comer, Professor Edward C. Moore, President of the Board, who at Constantinople and Derindje faced the enormous difficulties of distributing the relief, have each a story to tell that will make both the hugeness of the relief enterprise, and the absolute need of it, clearer and more gripping upon the heart. If ever the distress in the Near East and the greatness of this unhesitating crusade for its relief are duly felt in this generous hearted but also light-hearted America, it will be as these men and their co-workers tell of the things concerning which they are eye-witnesses. We welcome them back with grateful and appreciative hearts.

What Is to Become of the Ottoman Empire?

THE political outlook for Turkey is not bright from the standpoint of those who long to see a peaceful land, prosperous peoples, and an era of good order and good will. The Peace Conference has adjourned for the summer, the Turkish question being left open for its consideration upon reassembling and upon reports of its commis-

sions of inquiry. Meanwhile there are rumors that in accord with the pact of London, or by some tradings and agreements, Turkey is being portioned off among the several Powers. Greece has occupied Smyrna; Italy has landed at Adalia; France, it is openly said, is to have Syria; Great Britain, Mesopotamia; Constantinople and European Turkey are to be separated from the Ottoman Empire in some fashion; a separate Armenia is projected, whose boundaries and whose mandatory are yet to be determined; and Turkey, such is the persistent rumor, is to be reconstituted as a sovereign state, reduced in size and stripped of much of its power, but yet independent and self-governing; and for the reason that England does not wish to offend her Moslem subjects in India and Egypt, and wherever else they may be.

We are not disposed to believe all these rumors; we sincerely hope that whatever be the settlement it shall provide that Turkey shall never again be able to injure the races that have been subject to her. It seems impossible that the sober good sense of the Allied Powers should consent to the creation of a second Balkan situation out of the Ottoman Empire, and that might easily happen if these rumors prove true. The one outcome of such a settlement that could be confidently predicted would be trouble. Racial and religious hatred would be stimulated. Incidentally the missionary problem would be made harder and more doubtful. Happily any solution of the situation that promises peace, good order, and prosperity must be in line with missionary interests, for they are the real interests of all the land and all its peoples. So we await the issue with patience and good hope.

How It Looks to One on the Ground

IN line with this hope and reflecting the opinion of one on whose vision and judgment we are accustomed to rely, came July 5 a cable message from Dr. Barton at Constantinople, voicing his sense of the great and urgent opportunity before missionary work in Turkey and the Balkans. Secretary Barton has been called "incurably optimistic"; his optimism has again and again been justified, and it has sustained many noble endeavors. It is strongly based on Christian faith and purpose. We are glad to pass on to our readers, to all supporters of the American Board and its work, and to all who are considering missionary work in these war-swept lands of the Near East, this clarion call from the senior foreign secretary now in Turkey:—

"Turkey and Balkan missionary forces must be reënforced to meet immediate needs and opening opportunities. The entire body of new recruits called for should be engaged in language study this autumn. We cannot ignore the great Caucasus territory now open and appealing. Smyrna and Salonica offer new unsought opportunities to reach the Greek part. Bulgaria is coöperating as never before. The Near East is moving rapidly out from its old seclusion and old conservatism, and we may mightily aid in shaping the direction of the movement if we have adequate faith and daring. A new day dawns for this country; will it be a day of gladness or madness? Two hundred God-chosen men and women in America hold the answer.—BARTON."

American Board and Armenia

FOR the correction of any misunderstanding that may have grown out of certain statements in the press regarding the attitude of the American Board of Commissioners for Foreign Missions toward the future of Armenia, the American Board, through its Prudential Committee, at a meeting held July 8, made the following official statement:—

"The fact should be reëmphasized that the deep interest of the American Board in Armenia, and its abiding sympathy with the Armenian people, have been amply demonstrated, not only by the devotion of its mission-

aries for nearly a century, but also by the presence of its president, Dr. Edward C. Moore, and its senior secretary, Dr. James L. Barton, in the Levant, both engaged in the relief of suffering and distress in Armenia and in the endeavor to save the remnant of the Armenian nation.

"Political activities lie wholly outside the province of the American Board. We cannot, however, but profoundly feel that justice demands that the Armenians shall be delivered from the atrocities of Turkish tyranny and misrule. Therefore we express the earnest hope that whatever may be the political readjustment in the Near East, the safety of the Armenian people will be so guaranteed and protected that any recurrence of the horrors of past massacres and deportations shall be made forever impossible. The welfare of a people for whom so many of our missionaries have given their lives is naturally near to our hearts. We look forward to the time when the nation which has suffered for so many centuries shall develop its own latent resources in peace and happiness under ample protection and wise guidance."

Missions' Mid-Pacific Monument

SECRETARY PATTON writes enthusiastically of his visit at Honolulu, on the way to Japan. The party was there for only twelve hours, on May 27. But what didn't they see; with auto rides over the city and over parts of the island, and with information pumped in at the same rate of speed. There was a reception at noon, followed by a luncheon, in the new superb Mission Memorial Building, with a brass band playing on the lawn and during the meal a company of Hawaiian singers, accompanied by guitars, ukuleles, and other novel instruments. Everybody turned out; all the old and honored names were represented: Gulick, Scudder, Jones, Castle, Cooke, Westervelt, Lowrey, and many more, including pastors, Japanese, Chinese, Hawaiians, and Americans; 250 were seated at the tables.

The building itself is a testimony. It cost $90,000 and is spacious, convenient, and beautiful. It contains the library, committee rooms, and offices of the Evangelical Association, and for its purpose beats even the Congregational House. The schools and their equipment also commanded attention; Mills Institute for foreign boys and Kawaiahao Seminary for girls are beautiful for location, grounds, and all arrangements. And the scholars are even more impressive; nowhere could be seen a finer bunch of lads than faced the visitors in the auditorium: Hawaiians, Chinese, Japanese —all being trained for positions of leadership.

It is not too soon to call attention to the fact that they are to celebrate, in the spring of 1920, the centenary of missionary work in Hawaii. We may be sure they will do it adequately and well, as they do everything they undertake in "the Islands." It is a great story to celebrate, and the evidence of what was wrought will be before every eye when the history is reviewed.

More Brahman Converts

THE story was told in these columns a year ago of the conversion to Christianity of two Brahman students in the American College at Madura, South India, and of the furor which followed in that intensely Hindu city. Now comes word that two more young men of another high caste are seeking baptism, and have likely received that rite before this. These new converts were from the Sourashtra community, the wealthiest caste in Madura, which claims that its members are Brahmans, though the other Brahmans will not admit it. Already it was reported one of these young men had been cast out and had been taken to the home of a pastor. Our correspondent declares that both seemed very determined, and adds: "Just before I came to the hills they

came to the bungalow for Bible study, and I have been surprised to note how appropriate, for a high caste young man, is the life of Paul, in addition to the usual studies. It seems to be just the thing for leading them to a decision. When the baptism takes place, there will probably be some excitement; we shall be as tactful as possible, but firm in leading them out."

These conversions add to a problem, the ever-pressing problem of finance. Cut off from their families and their friends, the young converts are left suddenly without support and with no means of providing for their further education. One of these young men will indeed have a little money, but the other will have to depend on missionary aid. "For a time," writes our informant, "I thought that I could not afford to lead high caste young men to Christianity, but my lack of faith has been rebuked. God has wonderfully provided every penny needed thus far."

Greek Occupation of Smyrna

LETTERS from Smyrna indicate that the Greek occupation of that city, undertaken on May 15, was not accomplished without much lawlessness, looting, and violence. The Greeks landed on the quay early in the day, and, disregarding orders that the occupation should be carried out in the most quiet manner, they stacked their arms and executed a joy dance, to the blowing of steam whistles. Then, with the bishop in the procession, they advanced down the quay. Somewhere near the Government House they met with a show of resistance; firing began, Greek soldiers were killed, and a slaughter of Turks followed. For some hours firing was general, civilians were given arms, a fez was a sufficient target, men were murdered and their bodies were thrown into the sea. Stores and private houses were looted, even in the suburbs of the city. There were many warships in the harbor, including eight from America, but the Entente commanders had agreed not to take part beyond sending a small guard to their consulates. So the Greek forces, intoxicated with the sudden possession of this city of the hated Turks, let themselves go in wild disorder and reprisals.

By the following day things had quieted down, some effort was made to restore property, arms were taken back from all civilians; and, upon strong pressure, officials adopted a different attitude to the occupation, accepting it as military and temporary in its form, and as not intended to interfere with political or religious affairs.

It was all sufficiently exciting for our missionaries in Smyrna, especially the ladies, with their responsibility for the girls in the school and in the orphanage. But missionaries are adaptable people; they are interested in all the races about them, and would minister to and be true friends to all. The International College at Smyrna has Greeks, Armenians, Turks, and Jews, besides a few of other races, in its student body. It is a great force for mutual acquaintance, understanding, and regard. Whatever happens in Smyrna and whoever is in its political control, we look to see our missionaries and their work supported and appreciated.

Where China and Japan Agree

CHINA and Japan agree that they are both discriminated against in the matter of immigration to the United States; and unprejudiced and thoughtful Americans agree with them. The treatment accorded Japanese and Chinese who wish to live in this country is unfair and odious. It is not simply that they are shut out, or confronted with humiliating barriers; but they are treated differently from the peoples of all other lands. Neither Japan nor China is eager to have its citizens flock to this country; it is said that Japan particularly would be glad to have her people discouraged from

leaving her soil; would prefer to have them turn to Korea or Formosa. But both China and Japan resent the implied slur on their civilizations in that the United States, or some of her commonwealths, enact special legislation against the "Yellow Races." They do not ask for unrestricted immigration; only that they shall not be singled out for special restriction.

As is known to many of our readers, Dr. Sidney L. Gulick has made prolonged and careful study of the question, with appreciation of the temper both of the United States and of the lands across the Pacific Ocean. And he has devised a "Percentage Plan" which, as he has explained and argued it all over this country, has commended itself to Boards of Commerce, Rotary Clubs, Church Assemblies, to representative companies of American citizens as being wise, fair, and practicable. It puts immigration and naturalization on a safe and sane basis, and avoids the hateful discriminations that now exist.

The Committee on Immigration of the National House of Representatives has the proposals now before it for consideration. Pending action by Congress on the Peace Treaty, immigration legislation is not likely to be brought forward. But hearings have already been held; the matter is actively before the House Committee. A bill will be shaped before long that will bring the subject into acute discussion. Now is the time for friends of fair play and a generous Americanism to take their stand and to exert their influence. Letters or telegrams to Hon. Albert Johnson, chairman of the committee in Washington, would be one way of exerting that influence. If one's knowledge of the plan is not yet clear enough to warrant a decisive judgment, application to Dr. Sidney L. Gulick, 105 East 22d Street, New York, will bring pamphlets explaining the proposals in detail. It is a matter of real international concern, and one which touches missionary interests, as it affects the good will between the nations on both sides of the Pacific.

Japan's Semi-Centennial

THE annual meeting of the Japan Mission in Arima each May is always an event of moment in the year's round. The mission assembles as a family—men, women, and children; and the social and devotional life develops while the work is cared for in the business sessions. Rev. Charles M. Warren's report of this year's meeting dwells upon the semi-centennial feature, the interest in the historical and memorial sessions, where the chief addresses were given by Dr. D. W. Learned and by Rev. T. Miyagawa, whose relations with the mission date from Kumamoto Band days. His congratulatory address as representative of the Kumi-ai churches ingeniously depicted the Japanese brethren as summarizing in their life and growth the characteristics of five of the mission founders: Greene, the statesman; Davis, the warrior; Berry, the gentleman; Gordon, the saint; and Learned, the scholar. He also presented the mission with an elaborate piece of framed embroidery, exquisite in its colors of green, blue, purple, and sunset glow, the work of two men laboring for two months, which pictured imperial, snow-crowned Fuji as seen from Yedo Bay, one of the first sights of Japan for most missionaries. This token of fraternal, or shall we say filial regard was obtained by special contribution from all the Kumi-ai churches, and fully symbolizes the fact that relations between the church and mission were never happier. It is promised that this most interesting and artistic memorial shall be sent to Boston for exhibition at the Board Rooms.

However, the look of this annual meeting was not mainly backward. Great happiness was expressed over some increase in grants made this year by the American Board and the Woman's Boards, which have increased

the efficiency of the general work. And nearly every missionary told of the yearning of his heart for a great advance along educational, social, and more purely evangelistic lines. The need of more money to do the things that are pressing was constantly felt, but even more urgent was the sense of need for a larger force of consecrated and able Japanese workers. And for the supply of both these needs there was call for prayer—prayer by the faithful in the homeland, as well as by the mission.

The Missionary's Health and Home

The Congregationalist's proposed midweek prayer meeting topic for July 20–26 was "The Missionary's Problems of Health and Home." It was a pertinent topic at an appropriate time. In the vacation season, when we are all resting for our health's sake, or wishing that we could do so, it is a generous act to think about the health of our foreign missionaries. And there is ever abundant reason to consider this matter. For despite the improvement of conditions over those early days when our representatives went innocently and without protection into the haunts of fever and pestilence, with a consequent unbelievable percentage of breakdown and death, it is still a serious business to face the dangers of disease that lurk everywhere on mission ground. That health is so well maintained today, in tropic lands, in the crowded and unsanitary cities, amid time of plague and flood and famine, when some ordinary restraints are likely to be broken over and the strain of work is increased, is a witness to the value of the homes, the refuges in the hills or by the shore, the medical supervision and hospital care, and the regular furlough periods which the experience of the years has developed.

Despite these aids to the missionary's health, and notwithstanding the careful inquiry that is made as to the physique and health of those who offer themselves for missionary service, breakdowns still occur and, where they are not absolutely to the point of collapse, vitality is so lessened or ailments are so developed that furlough periods have in many cases to be devoted, in part at least, to patching up the physical machine. It becomes necessary for the Board to appropriate often thousands of dollars a year for special medical and surgical treatment of missionaries home on furlough, who have been in one way or another incapacitated by their life on the field. It is distressing to realize that some of these breakdowns could have been avoided if there had been ampler funds so that overwork, anxiety, and the burden of ways and means in maintaining the responsibilities of the work could have been reduced.

Next to a genuine and deep Christian life and a capable and trained Christian mind, good health and a good home are the two most important factors in a missionary's success. It is well that they should be singled out and dwelt upon in the thought and prayer of our churches at home. Out of such consideration let us hope will come ampler supplies to insure due provision of these two factors in missionary success.

Mary Adelaide Daughaday

ANOTHER honored veteran missionary has been called above: Mary Adelaide Daughaday, of Japan. She died July 1, after a prolonged illness, in Sapporo.

Miss Daughaday's going leaves a large vacancy in the Hokkaido's force of Christian workers. She was a missionary of peculiar personality and power. Countless Japanese and many missionaries have gathered inspiration from her extraordinary zeal; and, through her Bible classes, home visitation, mothers'

meetings, country touring, and general church work, she led many into such a Christian life that they, too, became leaders of power. In temperance work she was particularly strong. In fact, her stanch stand for righteousness in private as in public life made her a tower of defense to many a prominent Japanese. America has provided Japan with no truer friend, nor has the missionary cause of Christ been represented by a more devoted worker.

Miss Daughaday was born at Guilford, N. Y., in 1845. She began her missionary work in her fortieth year. After service in Kobe, Osaka, and Tottori, she went to Sapporo, where she did her greatest work. Miss Daughaday was supported by the Woman's Board of Missions of Boston.

Looking on the Things of Others

IT would not be strange if such appalling suffering and destitution as has been visited upon the Armenians in Turkey during the years of the war should dry up the springs of generosity and sympathy, and rob the people even of self-respect. To be so stripped, helpless, and dependent for year after year tends to pauperize the spirit of man and to degrade his inner self. It takes real Christian character and that of the truest type to stand this test. Wherefore we rejoice the more in this bit of news sent by Rev. James K. Lyman, of Marash:—

"Our three Protestant churches in the city are going ahead. Today the First Church took in quite a number. It seems wonderful how many have survived, considering all the terrible things they have had to endure. They are thinking not only of themselves either, for the First Church came to me and offered to pay one-third of a pastor's salary for one of the villages. I thought that it showed a good missionary spirit after all these years of suffering. I don't believe that many American churches would do that after having the greater part of their church membership sent into exile, a great many of whom will never come back, because they are not."

The Rising Tide

IT is noticeable and heartening that the evangelistic spirit is growing stronger on all our mission fields. A circular letter sent from the Board Rooms to the several missions, informing them of steps being taken by Congregational leaders in this country and as a part of the Tercentenary Campaign to promote wise methods of outreach and ingathering, is bringing back gratifying reports of movements under way in widely separated lands. In many cases this quickened impulse, which, by the way, appears in the native churches and Christian communities as well as in the mission compounds, was already working.

A letter received this month from Rev. H. A. Stick, secretary of the Zulu Mission, brings fresh evidence of this quickened stress upon the evangel in South Africa. Here are a couple of items in the letter that are significant:—

"I am happy to say that Rev. Mbiya Kuzwayo has just recently decided to give up pastoral work, that he may give the greater part of his time to evangelistic meetings. The mission has always recognized Mr. Kuzwayo's special evangelistic gifts and has used him whenever available. At different times we were ready to employ him as evangelist for our churches, but he never seemed inclined to give his entire time to that work. This time he has come to the conclusion, all of his own accord, that he should devote himself to this special phase of work. As soon as the winter season sets in and the people are finished with their pressing farm work, he will likely visit several stations for a definite campaign. We are also planning for a week of special services with our pastors and evangelists the first week in June. We hope to have two European pastors of European churches from Durban to assist us at that time."

CELEBRATING RELIGIOUS TOLERANCE IN SPAIN

By Rev. WAYNE H. BOWERS, of Bilbao

THE capital city of Spain has just witnessed an event unique in her history. The only reactionary government in Europe has deemed it the part of wisdom and of expedience not to interfere with a great public manifestation of Protestant Christianity. Five hundred delegates from all parts of Spain and from many foreign countries have passed to and fro through the principal avenues and squares of Madrid, displaying openly the badge of the Congress, on their way to great gatherings held in large and important theaters, and this has continued for many days, without interference on the part of the authorities other than the sending of their representative to attend the meetings and take note of what was said and done.

Fifty-one years ago, in 1868, amidst the throes of revolution, religious liberty was written into the Spanish Constitution. Five years afterwards a successful reaction restored the Bourbon Monarchy to power, and the religious liberty so hardly won was reduced to a mere tolerance. But this tolerance has never been entirely removed. After fifty years it seemed fitting to celebrate the anniversary, and although the year 1918 could not see the Congress, on account of difficulties connected with the wars, the year 1919 has witnessed this great expression of solidarity and of hope on the part of Spanish Protestants, so long ground down beneath the despotic heel of a system which calls itself religious, but which is more dangerous by far to the religious liberties of the world than imperialistic Germany ever was to the political liberties of the world.

The Congress was carefully organized, and although some reluctance was manifested in the beginning on the part of certain denominations which have never openly coöperated with the rest, this reluctance was gradually removed, and when the 533 delegates gathered in Madrid it was seen that the representative leaders of all the Protestant forces working in Spain

THE STREET ON WHICH OUR PASTOR LIVES IN LOGRONO, SPAIN

An attractive inland city, which is here seen decked out for a religious procession

were present. The Congress opened on the night of May 7th and continued in session until the 10th.

The morning meetings opened with devotional services, which were followed by set speeches. The afternoon gatherings were informal, consisting of open discussion of various subjects of importance. The evening gatherings were public, held in theaters in the central parts of Madrid, which were invariably packed to capacity. Speeches were delivered by the best orators among the delegates and a large combined chorus of eighty voices led the singing and also rendered several numbers alone in very good style.

The Santander pastor, Don Elias Marques, his wife, and their baby in arms of a servant. Mrs. Bowers with baby, also in arms of a servant (at right)

Since this was the first large interdenominational gathering ever held in Spain, no attempt was made to legislate or to impose plans or methods upon the delegates. The discussions were quite free, but no positive action was taken beyond general recommendations. The Congress was essentially inspirational, and as such was a most complete and encouraging success, far beyond the most enthusiastic hopes of its chief promoters.

Delegates were present from several foreign countries. North Africa, France, England, Ireland, Scotland, Mexico, and the Argentine Republic were represented by speakers who took part in the meetings. One of the "thrills" of the Congress was felt when Dr. Charles G. Drees, of the American Methodist Mission in Buenos Aires, delivered an eloquent discourse on behalf of the Protestants of the Argentine; and concluded by embracing, in true Spanish style, the presiding officer of the meeting, by way of delivering the salutation of the Argentine to the fatherland. The Mexican delegate, Rev. Ignacio Chagoyán, was also extremely happy in his discourse.

The dominant note in the general discourses was that of unity in Jesus Christ, without distinctions of theology or of denomination. The representative of the American Board, who was undeservedly honored by being asked to deliver the opening address at the first morning session, proposed a "League of Hearts," on the general analogy of the League of Nations; and judging from the allusions that were made afterwards to that suggestion, it would seem that it met with very cordial acceptance. All the gatherings were noticeably permeated by a spirit of Christian unity and fraternity, and the feeling that the Congress was well worth while was unanimous.

The Madrid press spoke very little of the Congress, no doubt on account of the censorship which has been in force ever since the present government, that of Maura, has been in power. The official representative who attended the public meetings in the theaters brought word that we were permitted to speak about everything except liberty of worship. That sounds worse than it was, for the orators really did not change their discourses at all. At the close of the final meeting a set of resolutions was passed, directed to the government, and asking for complete religious liberty, with especial reference to civil marriages, to the secularization of cemeteries, to the removal of requirements upon soldiers and sailors to attend certain masses, to the removal of the requirement of examinations on Catholic doctrine before

entering government high schools and normal schools, etc. Doubtless very little attention will be paid to these resolutions, but we must keep hammering away if we expect to gain substantial advances in the end.

The railroads granted special tickets at greatly reduced rates for the Congress, which although apparently a small matter, yet is eloquent of better days to one who understands Spain. Such a thing has been utterly unheard of until now.

After the Congress proper had closed, several smaller meetings of various groups of churches were held. The most compact group in Spain, the "Spanish Evangelical Church," consists of a union of American Congregational work, German Lutheran work, Irish Presbyterian work, and several smaller enterprises. There is also a general "Spanish Evangelical Alliance," without restriction as to membership other than that of Protestant Christianity, which devotes itself chiefly to defending before the courts Protestants who are persecuted in any way. These various aggregations seem to be steadily gaining in strength and coherence.

The Irish Presbyterians have been supporting for many years a small theological seminary in the extreme south of Spain, at a place called Puerto de Santa María. Now they propose removing this school to Madrid and putting it upon a better footing. They have invited three other bodies to join with them in the development of an interdenominational Theological Seminary, which in course of time may come to supply in adequate manner the need of educated men for the pulpits and schools of the Protestant work.

One very practical result of the Congress was that this proposal has been seriously made, by the Irish Presbyterians, to the American Congregationalists, the American Methodists, and the Anglicans. It will doubtless take a few years, or even several years, to work out the details and to secure the coöperation of the bodies named; but it is a consummation devoutly to be wished, and the representatives of these bodies on the field are all inclined to recommend the matter favorably to their various societies.

The Congregational missions were represented at the Congress by all the pastors, about half of the teachers, and several lay members of the churches—in all, thirty persons. Bilbao had the largest delegation, numbering twelve. Our Santander pastor, Rev. Elias Marqués, delivered one of the important addresses during the public sessions in the theaters, and was mentioned as one of the best orators of the Congress. Our Bilbao pastor, Rev. Carlos Araujo, presided over the sessions of the "Spanish Evangelical Church." And, last but not least, our group of churches made the largest pledge towards financing the projects of the "Spanish Evangelical Church" in the matter of extending aid to several small churches which are not supported by any foreign society.

A GREAT LOSS TO INDIA

By Rev. ALDEN H. CLARK

READERS of the *Missionary Herald* are not unfamiliar with the name of Narayan Waman Tilak, the remarkable Christian leader, patriot, and poet of Western India. The sad news of his death on May 9, in a hospital in Bombay, has recently reached America.

First and foremost Tilak was a lover of his country. He also gave high honor to Great Britain, and regarded her as one of God's appointed agents for the uplift of India. The present unrest and alienation between Indians and the British Government caused him profound anxiety. His last message, dictated two or three days before his death, as he lay in the hospital, was a most telling appeal to his countrymen to take Christ's spirit into their politics—his patience, his insistence on character more than on rights, his forgiveness, his willingness to suffer on the cross.

NARAYAN WAMAN TILAK

It is significant and characteristic that Tilak's last service should be an appeal to patriotism, which was at the same time an appeal to the Christ. Many patriotic Indians have looked upon it as a betrayal of their heritage to become Christian. Tilak became a Christian to save his country. He has never tired of pointing his countrymen to Christ as the leader who could redeem Indian politics as well as Indian society and Indian religion. He has been a mediator not only between ruler and ruled, but between Christian and non-Christian, calling the growing Christian community to play its part in the great events of its country's life, and creating in the minds of non-Christians a new respect for the Christians. He has been an interpreter, in part, of the best in India's past, but most of all an interpreter of Christ in ways which would move and win the Indian heart. His has been a creative genius, which has led in fusing the best from the West with the best from the East.

India has ever been swayed by her poet seers, and what gave Tilak his greatest power was his unique poetical genius. Much of his poetry is so simple that it passes from lip to lip and from village to village, sung by unlettered villagers and children. It has a beauty of diction and an emotional power which make it grip the educated leaders. Thousands have read his poetry and felt the appeal of the Christ whom he sung, who would never have thought of entering a church door. The published volumes of his poems are a constant gospel message, reaching homes and hearts which no other agency could reach.

With some hesitation we publish a rendering into English of one of these. In spite of all that is lost in the translation, at least something is left of the devotion to Christ, which is the chief secret of the power of Tilak's poetry over his countrymen:—

INSATIATE

The more I win Thee, Lord, the more for
Thee I pine—
Ah, such a heart is mine!

Mine eyes behold Thee and are filled, but
straightway then
Their hunger wakes again!

My arms have clasped Thee and should set
Thee free, but no,
I cannot let Thee go.

Thou dwell'st within my heart. Forthwith
anew the fire
Burns, of my soul's desire.

A hint of Tilak's qualities of spirit may be gained from some of his parting words. He said: "If my relatives

and friends wish to have a visible grave for my ashes, let them place on it this line [taken from one of Tilak's hymns], 'Very imperfect am I still; Lord, very imperfect still.' Please take care that no such nonsense as 'Poet' or any word of honor is added." During his last illness he said: "Blessed, doubly blessed is all this pain. It means I am experiencing the cross in my body. Praise God with me."

A great leader and mediator passed from India at a time of crisis, when she has sore need of every wise guide. May a double measure of the noble spirit of Narayan Waman Tilak fall on many a growing leader in India's new life!

JUDGED BY ITS FRUIT

By GEORGE L. RICHARDS, M.D., Fall River, Mass.

As a member of the American Committee for Relief in the Near East, it has recently been my privilege to visit, in company with a former teacher in the American Board school at Bardizag, the towns of Adabazar, Bilijek, Eskeshehir, Angora, and Afion Kara Hissar, now occupied by British officers acting in conjunction with the Turkish civil and military authorities. As with few exceptions the British officers do not understand either Turkish or Armenian, it becomes necessary for them to have in their military force trusty men who understand English and also both Turkish and Armenian.

It has happened to be my duty to visit the Turkish governor in the several places in connection with the British Control or railroad officer. The official has in each instance either offered the use of his interpreter or brought him with us and then kindly loaned him to us for further aid in our work. Much to my surprise, in three of these places I have been greeted with the remark from my friend, the former teacher in the missionary school: "You know that interpreter of yours that the officer had this morning? Well, he is an old Bardizag pupil of mine."

That seemed a pleasant incident the first time it happened. But when we had reached the fourth place and found that three British officers had Bardizag boys as their private interpreters; and that a Bardizag boy was a prominent employee in a trusted position at the railway junction at Eskeshehir (a Turkish railway of which, mind you, every station master is an Armenian or a Greek), it began to look as though this American Mission School business had a distinct commercial value; and that it paid in ways not often stressed at home.

For please notice that our friend, the British Army, while friendly to missions, is not operated for them; and if the officers choose these boys for their personal and more or less confidential attendants, they do it because the boys make good.

At Angora, the doctor who helped me most was a graduate of the American College at Smyrna. The young man who acted as interpreter for the Armenian bishop was a graduate of Dr. White's college [Anatolia] at Marsovan.

And so it goes; without the assistance in countless ways of the pupils and graduates of these missionary schools, the work now being done by this commission would be impossible. "Cast thy bread upon the waters, for thou shalt find it after many days," is no idle saying, but an indisputable fact, fortified by any amount of competent evidence.

A PEKING CART

A seatless, springless affair, considered the height of comfort. These are used by missionaries on long trips

THROUGH THE NEEDLE'S EYE

By Rev. HUGH W. HUBBARD, of Paotingfu, China

PEOPLE in the United States do not realize what they miss in not having to travel in Chinese carts and over Chinese roads. I am sure that if the President of the United States had ever suffered this combination and survived, he would surely never fail to refer to it in his Thanksgiving proclamation. A Chinese springless cart on an American auto road might be endurable; but in its native element, running in deep ruts, sometimes full of sand, sometimes full of mud, sometimes like the rocky bed of a river, it is a great test of Christian character. About the only thing that makes cart travel bearable is good companionship; when one can talk and sing and walk with a friend, life in the open has its attractions.

I had started on a trip down to the flooded region, planning to build some dikes around villages which have been flooded six years in succession. I survived the first day's cart journey, and at the beginning of the second day picked up a companion, whom we will call Matthew, in order to save tongue-twisting. Matthew was to help me in flood relief. What I knew about his history can be told in a few words: I knew that he stood first in the training class last December. I had baptized him into our church membership at Christmas time. He had come to us asking if we could use him in our church work, and we had consulted our budget and decided that we could give him seven dollars a month for two months if he would preach in our field. I had been told that he was being persecuted by his uncle for being a Christian, and that his uncle had kidnaped his baby and would not give it back to him.

As I sat beside him on the cart, it occurred to me that this kidnaping might lead up to something interesting; so I started to question him about it as we bumped and rocked along the

road. In China there are no private affairs.

[The earlier portion of the conversation dealing with Matthew's family affairs and his personal fortunes is omitted because of limitation of space. —THE EDITOR.]

"Where did you first hear about Christianity?" I asked, as we slipped off the cart to stretch our legs for a mile or two.

"When I came back from Hankow. I was sick in Peking, and went to the mission hospital. There they had a man who came around every day and talked about Christianity to me. I did not like to listen to him and was very much opposed to it; but as he came day after day I gradually became interested, and when I went to Shansi I decided that there was a great deal of good in Christianity and that I wanted to study it some more; so with those other men I organized that Christianity study club. Several of those who studied later became Christians, and there was a missionary who baptized them. I wanted to be baptized and asked the missionary if he wouldn't baptize me, but he said 'No'; that he did not think I could ever be a Christian in that tax-collecting business. The reason was that in that business the money is all made in reporting less taxes than you have actually received, or in asking for more than is due, or in bribes. This missionary said, 'You never truly repent until you get out of this business.' I got a little angry and said: 'All right. You don't need to baptize me until you think I am fit. We will see whether I repent or not.'

A PEKING CART ON THE ROAD

"By and by I went to my brother-in-law and asked him to find me another place. My brother-in-law didn't like it very well and said: 'How about this place I found for you? Aren't you making enough money?' 'Yes,' I said, 'but I don't like the work very well.' 'What is the matter with the work?' he said. 'Well,' I said, 'it is very unpleasant work for me.' 'Oh, I know what is the matter with you. You have been getting some of those Christian ideas into your head.' 'Christian or not Christian,' I replied, 'it isn't a nice business and I would be glad to have something else to do.' My brother-in-law got quite angry with me because he was losing considerable face, to have me drop the position after he had recommended me for it; but we finally decided that, as there was no one left at home with my mother, I had better go home and care for her. So I rented out the tax business to another man and went back to my home, taking my wife and the two children with me."

"But you didn't stay there?"

"No," he said. "My family are bitter against Christianity. You see, my uncle was the leader of the Boxers in our district, and in 1900 they killed a great many Christians in our city. After that they were arrested and my family had to spend $40,000 getting my uncle free."

"How did they spend all that?" I questioned.

"In bribes, lawsuits, lawyers' fees, and so on. You see, he was condemned to death with several other leaders, and he is the only one who had enough money to escape with his life. So since then he has been very bitter against Christians, and our city has been very, very anti-Christian, because these leading gentry were killed in revenge for the lives of the Christians."

"Who caused them to be killed?" I asked. "Was it the foreigners, or was

it the government that was responsible for it?"

"It was the local official," he replied. "He was rather pro-Christian and was himself nearly killed in the Boxer uprising. He ran away and when he came back was very severe with the Boxers. And now," he continued, "feeling is so strong in the city that they do not want a single Christian in the place. My family has bought up all the property around the Christian chapel and allows some of it to be used free of charge, losing the rental rather than that the Christians shall increase their holdings."

"How about you, then?" I asked, "if they don't allow Christians there? Did they get after you?"

"Yes, after I had been there a while some one went around to my uncle and said: 'You know we don't allow any Christians in this city. How is it that your nephew is allowed to stay around?' 'My nephew?' my uncle replied. 'My nephew is not a Christian.' 'Well, you go and ask him,' was the answer. 'See what he says.' So my uncle came to me, quite excited, and said: 'What is this I hear about your being a Christian? It isn't true, is it?' I replied that I had not been baptized, but that I thought the Christian religion a very good one and had studied it. This made my uncle quite furious and he told me that I must forget that nonsense at once. This was one of the reasons why he suspected that my wife, being from another place, had put these crazy notions into my head. I told him that I would do my best to be a loyal member of the family and not bring disgrace on any one related to me, but serve them with all my heart; but as far as being a Christian went, I had to believe what I believed, and that I was free in that respect.

"But it was all of no use. Every day we quarreled about the matter and things went from bad to worse, so that my wife and I were nearly sick about it. Finally, one day my wife said to me, 'You believe in God, don't you?' 'Yes,' I said, 'you know I believe in God.' 'Then,' she said, 'don't weaken.' 'I am not weakening,' I said to her. 'Well,' she replied, 'we cannot live here and be happy. We have had our money and we have spent it. We have had plenty of food and clothes and it didn't make us happy. Now let us be true to this doctrine that has given us happiness, and let us leave this place. God will provide for us, and at most we can only starve to death.' So we talked it over and decided that we would leave. We came to Paotingfu, giving my little baby to my uncle for him to keep as his own."

"Who became Christian first, you or your wife?" I asked.

"I heard about Christianity first, got interested first, and then when she saw what a change it made in my life, she very much approved of it—because I had a very bad temper and used to drink and swear and gamble; but then when I became interested in Christianity I gradually stopped doing those things, so that she, too, became interested, and I got that woman evangelist in Shansi to explain it to her. She really became Christian before I did."

"And so your people won't let you go back, now that you are a Christian?"

"Oh, yes, they want me to go back, and write letters all the time, asking us to come back; but we know that we could not go back and be Christians and be at all happy. So my wife and I have decided to stay away and live our own life."

"I suppose you get some income from your business in Shansi?" I suggested.

"No," he replied, "that's where the trouble comes, financially. We expected a payment last fall, but the office was looted by brigands and several thousand dollars were stolen. Consequently the people to whom I let out the business went bankrupt and we had to give up the contract; and now some one else has taken it. If we had received that money in the fall, we should have been all right, but we failed to get that

and had to pawn our clothes in order to live, before you found me this position. We have about $200 worth of clothes in Paotingfu pawnshops."

"You don't get any money from home?"

"No," he said. "My father was worth about $500,000, but now that I have left home I cannot get any of that. My grandfather was a very rich man and had a monument erected to him by the government as being the owner of over 16,000 acres, but that has been divided between the branches of the family and a good deal of money was spent in Boxer year. Our family cemetery is a beautiful place, which covers seventeen acres of land."

I lay back in the cart and marveled at this young fellow and his wife, used to money and luxury, who had voluntarily left it all just for the sake of a clear conscience, preaching now for seven dollars a month! Here was surely another camel who had passed through a needle's eye, and his story was worthy to rank beside that of Matthew or Zaccheus. I wondered if being a Christian compensated for all that he had lost, and asked him whether he didn't have a hard time to live on his salary.

"No," he said. "We have had our money and it only brought us trouble; but serving the Lord is a real joy. People ask me, 'Why are you so happy all day long?' My body is strong, I am young, and just so long as I can preach the gospel in gratitude to God, so long will I be happy. I have long had it in mind to be a missionary to the Mongols, and I hope some day that I can fulfill this desire."

A PEKING CART AND A MISSIONARY OUTSIDE A TEMPLE AT PAOTINGFU

A short time afterward we stopped off at the place where he had been working for two months. Formerly there had been only a general interest in Christianity, in response to which we had sent him to that field. During the two months, he had started a school for boys and girls with over thirty students, which was supported entirely

by the little band of believers that he had gathered together there. The Bible and hymns were taught by the Christian teacher, in addition to government requirements. He was on the point of bringing together two factions in the next village, uniting them in the support of another school for boys and girls. I found that he had a regular schedule for each day, walking to villages in a radius of five miles and telling them the gospel; and I found in each of these centers a little group of warm-hearted believers who besought me to stay with them a few days. He had done as good a piece of work in the two months as many evangelists have taken years to accomplish. My inspection left me with no doubt as to the truth of his story. It was as though he had brought in his witnesses. He had found and he had proved Christianity.

The road I traveled back was the same I had come, but little time did I spend thinking about its roughness, though I was lame and weary. I forgot that in the new faith and courage that I had received. I had not only found good companionship, but had seen Christianity tested and proved. I had been witnessing the real power of Christianity in a life where it has taken serious hold. Surely a religion that can so change one life is strong enough to save a nation.

TURKEY THE MORNING AFTER

By Secretary JAMES L. BARTON

IT may be said that Turkey is looking up; as she is so much in a hole that there is no other way to look. The upward look, however, is not a look of courage, hope, or hardly of expectation. Many of the blackest-hearted leaders in the atrocities are still in power, while others live openly in the places where they are well known. It is true that now and then one has committed suicide; a few have been hung; more are waiting trial, but the most are still defiant.

I have had the privilege of getting the point of view and drawing out the opinions of a large number of people: Turks, Armenians, Syrians, Egyptians, Englishmen, and Americans, all of whom have lived in the country for some time, the most of them for years. My observations have not been confined to a narrow area, but cover the country in detail from Constantinople to Cairo, under British and French control, and from Oorfa to Mardin, Diarbekir, Harpoot, Malatia, Sivas, Cesarea, Amasia, Tokat, and Marsovan, under Turkish control. I have had extended conferences with all the leading officials, civil and military, in the areas touched which are controlled by Turkey. Not a hopeful note has been struck by a single Turkish official. They all say "the country is bankrupt," there is no money to repair roads, clear up ruins, support the government, or to maintain a police force capable of protecting Armenian refugees in the enjoyment of their acknowledged rights.

War, deportations, and massacres have enormously reduced the manpower of the country, introducing a new problem for Turkey. Leading Turkish officials maintain that only by the importation of a large amount of labor-saving machinery can the labor question be solved, and they are wholly right in their conclusions.

Justice is not being done to the Armenians anywhere in the country. Wherever the British hold control they are the freest from fear, but outside those favored areas they are in a constant state of panic. I have laid this situation clearly before the governors

A GLIMPSE OF PERA, CONSTANTINOPLE

of Mardin, Diarbekir, Harpoot, Malatia, Sivas, Cesarea, etc. They at first deny the fact, then they protest that there is no need of protection, and finally they declare that they have no money with which to employ an adequate police force.

The police themselves harass and intimidate; while in the market places and on the streets threats of new attacks are made, often accompanied by a significant gesture indicating throat-cutting. In the present impoverished condition of a people who have suffered torture and peril beyond the power of the human mind to imagine, these things paralyze the brain and set the nerves on edge. I have told every leading Turkish official met—and some of them seem desirous of doing the right thing—that the United States and Europe did not hold them responsible for what their predecessors did in their atrocious treatment of non-Moslems; but that the people of Europe and America would hold them responsible for the way in which they repaired the wrongs committed, meted out justice, and punished the guilty. They all made most satisfactory promises, but with the lack of means and without a strong government back of them, there is little hope that justice will be or can be done by any Turkish official or any government called "Turkish." The entire system is rotten to the core, without purpose and destitute of capacity.

The present Turkish officials are vastly superior to their predecessors. Many of them seem genuinely eager to rule righteously. A notable example is Halil Rami Bey, the newly arrived governor of Malatia. He is a Kurd and is no friend of the Turk. His people have suffered much persecution at the hands of the Turk during the war. One of his first proclamations after his arrival was to the effect that all Armenians should come personally to him if they had a grievance that was not receiving adequate attention. Such men welcome the coming of American missionaries and relief workers, and all seem to entertain the hope that somewhere and soon America will be-

come the saviour of this disordered country.

An American can have about anything he wants in Turkey today. Dr. Dodd, Mr. Means, and two or three others of us Americans entered real Turkey below Mardin, and we are still in it. We have presented no passports or papers of any kind, and yet have been shown every courtesy known to the Turkish governors of every province through which we have passed. Where there were no missionaries or relief workers, we have been the guests of the governors, and in every place we were urged to accept official hospitality. The governor of Harpoot met us out upon the road twenty-five miles, remained there over night, and rode in with us the next morning. We have been met by the highest civil and military officials, outside of every town or city we have entered, with speeches of welcome and proffers of hospitality. When we moved on, official telegrams were sent to the towns along our route; so that even in some small villages where there was a telegraph office, we were forced to alight, listen to a speech, decline proffered hospitality, and move on. I am reporting this to show that Americans are welcomed in Turkey today, and may have, if they will, a large part in reshaping the country.

All officials have spoken of their appreciation of the work of the missionaries, and especially of American schools, colleges, and medical work. The most of them have attributed the present desperate situation chiefly to the gross ignorance of the people. Many claim that but for ignorance Moslems and Christians would live fraternally together. They have repeatedly urged that we multiply our schools and colleges, send out more doctors and nurses, and so help save Turkey from ruin.

It is impossible fully to understand the motives that prompt; but of this there can be no doubt—the door of Turkey is now wide open for Americans to enter as relief workers, as educators, and as missionaries. I am confident that we can rely upon the hearty coöperation of most of the leading Turkish officials in putting American educational institutions well upon their feet and in enlarging them to include modern agriculture, mining, engineering, and other practical departments.

The people of Turkey need help of every kind now. This is the strategic hour to move and to move powerfully. Adequate means, used by consecrated men and women under God, can make this mourning land a blessing to the world.

WISDOM IN BRIEF

Make no little plans.—*David H. Burnham.*

Go ahead, do something, and be willing to take the responsibility.—*Theodore Roosevelt.*

Let nothing be done to suggest smallness; let our plans be world wide; let the power we draw upon be that of endless life, and let the vision taken to every community be such that it will be called a heavenly vision.—*John R. Mott, in "Association Men."*

Never can the Church say to any young missionary, "Young man, sit down," when the country is calling its young soldiers to enlist. Never can the Church be content to become parochial when the mind of the country is becoming international. When the thoughts of all living men are widened by the process of the suns, then is the very time to widen the endeavor of the Christian Church.—*Rev. W. H. P. Faunce, LL.D., in "The New Horizon of State and Church."*

THE WITCH DOCTOR

By Rev. THOMAS W. WOODSIDE, of West Central Africa

THE African Witch Doctor is found everywhere throughout the Dark Continent. His influence and power are to be reckoned with. Chiefs and headmen obey his mandates. Often in his hands is the power of life and death. He is not an ignorant, inexperienced savage, but has served an apprenticeship of some years. He knows herbs and he knows poisons; he is a sleight-of-hand performer; he is self-confident and at times arrogant. He is ever in demand, not only in cases of sickness, but more particularly in cases of death. He is called not to restore the dead, but to determine the cause of the death, and to point out the person who caused it. With the African there is no such thing as a natural death; every person who dies has been "killed." It is the function of the witch doctor to discover the guilty person. For this he employs various means. He has his basket of charms which he consults. Before he begins his divining he spreads certain skins before him on the ground; he sets up his little images. He takes a small gourd or calabash in which there are some Canna seeds—Indian shot. He has seated before him on the ground a semi-circle of persons also provided with gourds. He puts on his headdress of feathers from the tail of hawks. He decorates his face with white and red clays. In a small basket before him on the skins are all manner of trinkets, small images of persons and animals, rings, nuts, beaks, bones, and feet of birds or chickens, miniature gun and hoe and ax, cowry shells; and of late years bits of broken glass and cartridges and cloth, etc.

He begins his divining by rattling his gourd and chanting in a minor strain to which the people in front of him respond in chorus. He continues this until he works himself into a state in which his whole body is in a tremble and twitching. He then takes his bas-

APPROACHING AN OMBALA OR PALAVER HOUSE IN WEST CENTRAL AFRICA

ket, still chanting, and, throwing up the contents, he skillfully catches the things and from the way they fall he pretends to discover the guilt or innocence of the person in question.

If when he throws up the trinkets the image of a person with a cowry shell on the head should stand upright in the basket, that is a token of innocency. If in his tossing a bone should lie on the top, the person is guilty, and by tossing again he discovers what the penalty or fine should be. That settles the case; there is no disputing his decision. In the case of a death the cause may be a person or it may be the spirit of some one who had died, and in that case the relatives of the person whose spirit came back and "ate" the individual must pay, be it cloth, an animal, a slave or slaves.

The witch doctor is also the rain doctor. When there is a drought he is consulted as to the cause thereof. It may be certain spirits are angry because no feast has been made in their honor and no animal killed, or it may be that the graves of the chiefs have not been properly cared for. He is not only the man to make rain but likewise to drive off the rain. It is supposed by many that white men can make or drive off rain at pleasure. They know that the white man can do many things that the native never thought of doing, and why not make rain?

Shall I give you a bit of my experiences with the witch doctor? I was going from our station to Kamundongo station, some forty or fifty miles away. I had a mule to ride, but I needed a man for my suit case and blankets, as we need to sleep once on the way. I sent out to the villages and a man appeared, ready to go with me. We had not gone far before there were a few drops of rain and it looked as though we might have quite a shower. My man happened to be a rain doctor. He had his rain maker's wand. It consisted of the

A WOMAN WITCH DOCTOR (SECOND FROM LEFT)

lower end of an ox tail, the bone taken out and a small antelope horn inserted, which formed a whistle. When the rain was threatening he began to blow his horn and switch the tail and pronounce some words. It soon cleared off and we had no rain until after mid-day, when we were well settled in our camp; then we had a brisk shower.

The next morning we continued our journey, reaching Kamundongo about noon without any rain. Shortly after our arrival there was a shower. As I was intending to return after a few days, I kept my man there. One morning I met him and he asked me what I was going to give him for keeping off the rain.

I said: "Nonsense! You did not keep off the rain." He however insisted that he did. He said: "You remember the morning we started it was going to rain and I drove it off, and we did not have rain until we were settled in the camp. And the next day there was no rain until after our arrival." So he said that when we got back I was to give him something. What would you say to a man in conditions like that?

However, on our return we passed the fort, and we had had an invitation to breakfast there—eleven o'clock breakfast. The breakfast was a bit late and we did not get away until one o'clock or so. We had not gone more than an hour when it threatened rain. We could see showers here and there. My man began again to blow his whistle to drive off the rain. I saw the rain was coming and suggested that he blow harder. He set down his load and blew and switched, but all to no good. The rain came. Another native who was with me said it was not a rain—"it was a pour down." In a very few minutes the path was a running stream. The man never asked for pay after we got home.

Another function of the witch doctor is the making of charms, which he furnishes to people at a price. Charms for the village; charms to take on the journey to keep off lions and leopards and to make the body impervious to bullets. These are usually the horn of some antelope with medicine in it. Love medicine: if a woman finds her husband is looking about for another wife—wife number two—she goes to her mother and says that her husband does not love her any more. The mother goes to the witch doctor and gets a medicine which she gives to her daughter, telling her to put some in her

A WITCH DOCTOR AT WORK

husband's food and he will be able to love only her.

The price of a charm is anywhere from a chicken up. I have in my possession a charm for which the man said he had paid a slave, an ox, a load of rubber, a big pig, a gun, a goat, and a chicken. It consists of a piece of wood two or three inches in diameter and a foot or so long; and split through the middle. A little cavity was hollowed out in each part and in this cavity was a little stick a couple of inches long, wrapped in a dirty, greasy cloth. Yet this was the Kandundu, the greatest charm or fetish in all that region. The man gave up this charm as he had lost faith in it and was wanting to become a Christian. We have had great burnings of charms that were brought in and given over by the owners; bushels of them at times. Not many of the old witch doctors give up their business; the young men, however, do.

LINCOLN'S WORDS STILL GOOD

President Lincoln's words on Mexico, sent in the form of instructions to the United States Minister in Mexico City, true as they must have been more than fifty years ago, are just as true today. "For a few years past the condition of Mexico has been so unsettled as to raise the question on both sides of the Atlantic whether the time has not come when some foreign power ought, in the general interest of society, to intervene, to establish a protectorate or some other form of government in that country, and guarantee its continuance there," wrote the President. He continued:—

"You will not fail to assure the Government of Mexico that the President neither has, nor can ever have, any sympathy with such designs, in whatever quarter they may arise or whatever character they may take on. . . .

"The President never for a moment doubts that the republican system is to pass safely through all ordeals and prove a permanent success in our own country, and so to be recommended to adoption by all other nations.

"But he thinks, also, that the system everywhere has to make its way painfully through difficulties and embarrassments which result from the action of antagonistical elements which are a legacy of former times and very different institutions.

"The President is hopeful of the ultimate triumph of this system over all obstacles, as well in regard to Mexico as in regard to every other American State; but he feels that those States are nevertheless justly entitled to a greater forbearance and more generous sympathies from the Government and people of the United States than they are likely to receive in any other quarter. . . .

"The President trusts that your mission, manifesting these sentiments, will reassure the Government of Mexico of his best disposition to favor their commerce and their internal improvements.

"I find the archives here full of complaints against the Mexican Government for violation of contracts, and spoliation and cruelties practiced against American citizens. It is not the President's intention to send forward such claims at the present moment. He willingly defers the performance of a duty, which at any time would seem ungracious, until the incoming administration in Mexico shall have had time, if possible, to cement its authority."

Extract from "Mexico's Dilemma," by Carl W. Ackerman.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR JUNE

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1918	$15 003.73	$2,661.60	$893.28	$2,863.41	$2,240.00	$1,027.00	$24,689.02
1919	22,130.66	8,247.15	825.71	4,301.98	1,000.00	1,152.00	37,657.50
Gain	$7,126.93	$5,585.55		$1,438.57		$125.00	$12,968.48
Loss			$67.57		$1,240.00		

FOR TEN MONTHS TO JUNE 30

1918	$240,743.26	$40,688.07	$12,714.30	$156,283.10	$30,558.36	$19,816.02	$500,803.11
1919	272,603.47	42,759.71	12,506.59	181,522.12	80,366.67	23,796.89	613,555.45
Gain	$31,860.21	$2,071.64		$25,239.02	$49,808.31	$3,980.87	$112,752.34
Loss			$207.71				

THE END OF THE YEAR

The Board's best month is due in August. Last year we received $62,000 from the churches and individual givers who sent their checks. In 1917 the Board received nearly $50,000 from these sources. A total of 2,600 individuals sent in their gifts direct to the Board's treasury. Is it too much to ask for increases in both figures this year?

We pray for 3,000 givers and a great flood of gifts approaching $100,000. The country was never so prosperous. Christian people were never more devoted. The Board's work was never more approved.

If every friend of the Board will do his duty and share this privilege, we are going to write down in history the greatest year the Board has ever known. We await your verdict

A very careful estimate has been made in the Treasury Department of all expenditures and receipts. The fine increases in income for the first ten months have alone saved us from disaster. The one item of falling exchange in the silver dollar used in our work in the Orient has swallowed up $97,000 this year.

The reopening of the work in Turkey and the terrific increase in traveling expenses and the cost of the work have compelled expenditures totaling $43,750 above the appropriations voted last October.

Even including the War Emergency Fund and the increased receipts it is now clear that we must receive $9,298 more before September first if we are to come clear, but we want more than to come clear.

A CALL TO ADVANCE

A command to advance always brings courage and new power. A retreat takes hope out of men's hearts.

The Board now challenges every one of its friends to join in a charge as we approach the end of our financial year. No warning is sounded concerning a possible deficit, nor will a red flag be raised over the small "debt" of last year; but emphasis is placed on the gifts that are already flowing in and on the fine increase in receipts from the church treasuries, shown in the figures above. Never were the churches doing so well from month to month. Gifts from individuals are growing, even while the War Emergency Fund is being raised.

There are only a few friends who give more generously when disaster is faced, but the partners in the work

of this Board approve of SUCCESS, and will make sacrifices when a victory is in sight. The officers of the Board hereby challenge all the churches and the friends of missions to a great effort from this moment until the books close on September 4, an effort not on the defensive and in retreat, but in the spirit of greater victory—an effort to achieve some significant advances in every one of our mission fields.

HELP OUR WORKERS

The appeals from the fields for increased gifts to meet the pressing needs of our native workers have been before the Prudential Committee for many months. This moment is the first chance we have had to answer some of those needs. We desire to make generous appropriations to every mission for their "general work fund." Each mission knows best where its greatest needs exist. From this fund the entire work of the schools, hospitals, and workers must be supported. Letters tell of pinching economy and actual privations of our faithful workers. The cost of living and the price of grain have risen anywhere from 25 per cent to 200 per cent in the past few years, and the loyalty and patience of the workers have reached the breaking point. Many of these workers have been living on the tiny pay of $3, or $5, or even $10 a month, and have tried to make it expand to cover this doubling of prices. Friends, it cannot go on any longer. This is our chance for doing a plain duty by sending generous gifts at the close of this year to every mission, saying: "Here is a little extra money to place where it is most needed. Relieve the urgent needs of our faithful Christian workers; spread it over the current year of 1919, and we will try to keep the pace for 1920 also, in next year's budget."

HELP OUR STUDENTS

Think also of all of our boys and girls in schools and colleges. A letter from India said not long ago that the missionary could bring in many more pupils who were asking for admission, but it meant from $10 to $20 of scholarship aid for each boy, to get him through the year. Mr. Martin's article in last month's *Missionary Herald* told from Peking of boys denied entrance to our famous old school at Tunghsien for lack of a few dollars' aid to buy food and books. A college president in Turkey has said that it was literally true that he could save boys for a whole year of school just by $10 aid from their scholarship funds. That small margin often exists between what the boy can bring from home and what he costs to the school, and our gifts can make up that difference. There is no doubt that we can best aid our schools and colleges now by giving them extra funds for this use. It is impossible to attempt to give names and to assign particular boys to donors in America. These pupils rarely write English, and the missionary is already overburdened with correspondence; but God knows the names and the needs, and your missionary will represent you in the human sympathy and touch given to the boy or girl whom your gift will help.

BETTER BUILDINGS NEEDED

And then the buildings. Better village school buildings in Ceylon have been demanded by the government inspectors if the schools are to continue to receive government aid. We can build such schools for $300. In a score of places in India, new village churches are needed by their congregations; and with $300 or $400 help, the small group of members will be able to complete their own building. We are told of new towns in China where groups of Christian workers are gathering, and where $500 would build the school or church that is now needed.

Ten homes for new missionary families must be built at once, at an average of $4,000.

CASES OF IMPERATIVE NEED

There are larger possibilities. The station church in our famous Aruppukottai station has been the need that presses most heavily on Dr. Jeffery's heart for many years. The foundation has been dug; at present the congregation has to meet three times in its cramped quarters before the members can all attend one session. $5,000 is urgently needed, and its investment will meet a strategic and long-felt want.

The $25,000 building asked for in our Natal work in Durban will house the seminary, the school, and the church, and will be the center of our growing work. Many have heard Dr. James Taylor tell of the value of this new plant.

There are a dozen other needs equally important, but these are cited as examples of the many.

We earnestly seek every dollar you will spare, that it may be divided into a "Victory Fund" and be sent to the missions which have served you so faithfully. Any sacrifice is worth while that we can round out this year with a great increase in gifts in this month of August, and prove our faithfulness for the spirit of victory in the Kingdom of God.

A NOTABLE ACHIEVEMENT

Not that $40,000 is such a tremendous sum these days, especially if destined for a new church building or a parish house. But when one church in New York raises that amount in honor of its pastor's twenty years of service, to be spent for the benefit of Chinese boys on the other side of the globe and to back up the work of its foreign pastor, it may be called a notable achievement.

A committee of Broadway Tabernacle appointed to undertake this task were able on June 6 to inform the church of their complete success, and that the mission in North China had voted to name the middle school for boys in Tunghsien the "Charles Edward Jefferson Academy," in recognition of this fine contribution. This gift from the Tabernacle is a tribute to Dr. Jefferson and to Rev. and Mrs. H. S. Martin, missionaries of the Tabernacle.

The Martins dream of a high-grade middle school for boys at Tunghsien, to number perhaps 500 in time. At present, 123 are enrolled and 150 are expected next year, which will tax the present accommodations to the limit. Such support as this from the home church makes the heart of the missionary glad.

NEW MISSIONARY MATERIAL FOR SUNDAY SCHOOLS

Soon after this issue of the *Herald* is received, there will be mailed to all Sunday school superintendents a six-page leaflet announcing Sunday school plans for the fall.

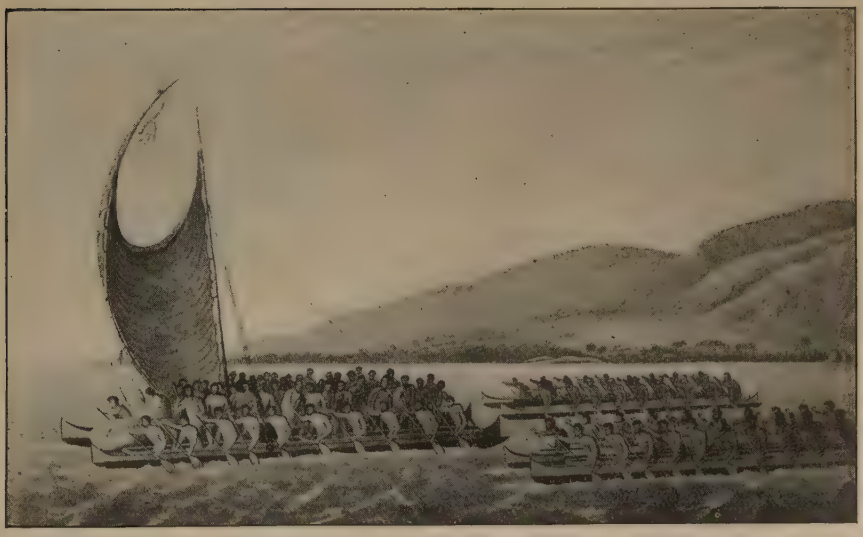
The American Board and the three Woman's Boards offer once again a set of graded material for use during the months September—December. This year the title of the set is "Congregational Pilgrims in Turkey." It sells for thirty-five cents and includes the following:—

1. *For the Primary Department.* "Picture Stories of Armenian Child Life." Six stories with an enlarged picture for each. Primary material sold separately, 25 cents.
2. *For Juniors.* "Hero Tales." Eight sketches of men and women who have lived for Turkey. Copies sold separately, 10 cents.
3. *For Intermediates and Seniors.* "Ten Minute Programs." A series of six, showing present reconstruction problems in Turkey. Suggestions for effective map work. Copies sold separately, 10 cents.
4. "How to Make." Simple suggestions for use of sand or pulp map in connection with programs and Junior stories. Sold separately, 5 cents.
5. "Christ the Nations' King." A Christmas program with supplement. Sent in quantity free to schools sending an offering to the American Board and the Woman's Board. Supply of offering envelopes on request.

6. "Cover the Map with Your Dollar." An attractive coin card in two colors, for use by individual pupils throughout the months when the programs and stories are presented. Sample enclosed with set. Supply sent free on request.

To the 1,700 or more Sunday schools enrolled under the Tercentenary Chart Plan, the "Hero Tales" and the leaflet, "How to Make," will be sent as a part of their regular material. It is hoped, however, that many Tercentenary Schools will want to use the more fully graded material, and will order the complete set, thereby joining a growing number of schools which follow this course of missionary instruction year by year.

As in other years, the Boards will offer the schools definite investments. It is not possible to announce the objects until fuller reports have come from our missionaries who have gone back to their stations in Turkey. It is hoped that early in the fall the investments can be announced. The Boards furnish free the attractive coin card, "Cover the Map with Your Dollar." It is suggested that each pupil have one of these cards in which to place the money he has earned or saved during the weeks when the stories and programs are being used. The contributions of the schools should be divided evenly between the American Board and your Woman's Board.



WAR CANOES OF THE SANDWICH ISLANDS (FROM AN OIL PAINTING)

FOREIGN DEPARTMENT

PAWPAWS IN AN AMANZIMTOTI GARDEN

They are about the size and consistency of Rocky Ford melons; and they grow plentifully

AFRICA

News Direct from Amanzimtoti

One of the welcome visitors to the offices of the Board in Boston lately was Rev. Albert E. LeRoy, principal of Amanzimtoti Institute and Union Normal School, at Adams, twenty odd miles south of Durban, in Africa. The station was located in 1835, and the school is well known, since it is the "show place" for tourists who, spending a few hours in Durban, want "to see something of mission work," and are promptly put into autos and sent out for Mr. LeRoy's instruction!

In briefest form we append some of the facts stated by Mr. LeRoy in our interview with him:—

The staff of the normal school consists of seven white teachers, distributed as follows: four in the normal department, one in the high school, one teaching agriculture and carpentry, and one general worker. The pupils in the normal school average 100 boys and seventy-five girls. The day school connected with the normal school numbers 325 pupils. They have six or seven native teachers. The ideal before the school is "character," first, last, and always.

With reference to the needs of the school: All kinds of apparatus for the industrial and normal departments would be welcome; not necessarily books for a library at present; they have many good magazines. The school runs a little printing shop; a dairy; and has a poultry yard, the inmates of which include many prize specimens.

Some years ago Mr. LeRoy decided to experiment with raising sugar cane. The experiment was eminently suc-

cessful, and last year the school cleared $6,000 profit on its cane plantation. Mr. LeRoy encouraged the Zulus living near the mission to plant sugar cane, and now there are eighty different plantations of cane owned by native planters. The British government is taking an interest in this sugar planting, and is beginning to assign land to Zulus who will do a certain amount of cultivation of it. In the school garden are pineapples, guavas, mangoes, pawpaws, oranges, grapefruit, and bananas, as well as sweet potatoes, beans, and the usual tropical garden vegetables. It has been suggested that with such wonderful tropical fruits and with the sugar raised right at hand, the school might easily establish a jelly, marmalade, and preserve industry.

As to the relations of the school with the British government, Mr. LeRoy said that British officials are most cordial; they have treated the missionary with the greatest consideration. Dr. Loram, the British Commissioner of Native Schools, is likely to be made a member of the Board of Trustees of Amanzimtoti.

We asked Mr. LeRoy if the native Zulus are loyal to the British government. He said they paid little or no attention to the Commissioner or to the Prime Minister of South Africa, Lord Buxton, but are very loyal to King George. They "appeal to the King" whenever they get a chance. They have an almost sentimental affection for the memory of Queen Victoria.

Asked what occupations are open to the Zulus, Mr. LeRoy reports that they are not allowed by the white people to go into business; they are capable many times if it were not for this white opposition; they could take contracts for buildings, etc. As it is, they are largely laborers, clerks, or interpreters for the mining companies, and farmers.

Another occupation which may fall to the Negro is the road building. He already makes the concrete tanks in which the cattle are dipped to free them from the poisonous fly which has ruined so many herds. The graduates of the Amanzimtoti normal school often take positions at some distance from the school, eight graduates having gone at least 1,000 miles away. One of the finest native teachers in the country, an Amanzimtoti graduate,

AT A STATION SCHOOL, INANDA

A responsible looking teacher has a couple of classes on the porch. Others are inside the building

has charge of a school at Bushbuck Ridge, in the Transvaal; but the Dutch are not in favor of the native teachers, and only a few have been permitted to work in their territory.

The English take a great interest in the industrial side of the school, and want girls trained for housework as well as for teachers. The women of Durban say that they will organize unions to protect the black girls if they will come into town to help in their homes. The white women say they will see that the black girls have proper food, recreation time, and suitable protection. The school at Inanda should naturally train such workers, but Inanda does not supply the demand; and Mr. LeRoy says Amanzimtoti may have to train girls for household service also. We judge that what the Durban housewives want is the sort of service rendered by what New York is beginning to know as the "visiting maid"—a helper who lives outside the home and comes in for a certain number of hours' work daily.

THE BALKANS

A Record from Salonica

We are indebted to Mr. L. Hollingsworth Wood, of the Foreign Department of the International Young Men's Christian Association, for comparatively recent reports of the unfailing activity of Dr. and Mrs. J. H. House in Christian work at the Agricultural Institute in Salonica. One of the Y. M. C. A. Commission, sent out by the Association to investigate conditions in the Near East with reference to permanent Y. M. C. A. work, writes in mid-June:—

"It was my great pleasure, during the latter part of April, to have the privilege of visiting with Dr. and Mrs. House in Salonica.

"We found that the agricultural institute had become, during the war, a very beehive for activities among British soldiers. Every Sunday afternoon a hundred or more Tommies made the Houses' parlor their home, and joined enthusiastically not only in the tea party, but in the religious meeting that followed.

"We happened to drop in during the week, and were surprised to find no less than a dozen officers and men there and very much at home. All of us had the conviction that Dr. and Mrs. House furnished these men exactly what they needed, namely, a genuine Christian home. I am sure that what they have done will have very far-reaching effects, entirely aside from what their usual activities may have been during that period.

"We found the farm in splendid shape, with crops coming along beautifully and everything greener than is usually the case at that time of the year.

"Needless to say, Dr. House is more than alive to the many great opportunities that seem to be beckoning in the near future."

A Family Letter

In a letter to her children at home, dated May 6, Mrs. House says: That they have had a gift of a piano from the men of the Friendship Association [see May *Missionary Herald*, pp. 208, 209], accompanied by an illuminated address containing the names of over a hundred men framed in the wood of an aëroplane propeller; that Charles House [her youngest son] has been buying and helping to take down a big hut belonging to the army in some way, which is about 100 feet long and 30 feet wide, and which they plan to use part for a chapel and part for a dormitory. "There are a great many things besides the benches and chairs which will be of use to them."

The King's Visit

Her account of the visit of the King of Greece is so charming a picture of life at the school that we quote it in full:—

"A little after five a car arrived, and I hurried out to welcome our consul and two of his wife's sisters. He met me with the astonishing announcement that the King of Greece was coming to call at six o'clock. I waked Father and did what I could to be ready. To my great relief, Ruth and Charlie came almost immediately. We raised the flags, changed our dresses, and set the tea table for twelve in a very short time. We have succeeded in buying some white flour, and in Harry's honor Ruth had made some soda biscuits. We had good brown bread; the only good butter to be found in Salonica; jam, and some homemade cake left from our Sunday tea for the men. At six the king arrived, with the governor of the city, his wife, and three officers. Harry came a short time before the king, with the director of the Greek Press, who had been with him to call on the general.

"Our shabby living room looked homelike and pleasant, for this is the month of roses, and Ruth keeps the room full of them. Our guests were all very pleasant. The governor's wife is a very charming woman, and the king was simple and friendly. We have little knowledge of court etiquette and did not attempt anything but simple courtesy.

The Homelike Welcome

"Our guests went about the farm a little, then we went down to tea. As many as could sat down, and the rest stood around the room. What do you think of your mother pouring out tea, with a king on one side and the governor of a province on the other? The king as well as others seemed to enjoy the tea, and we thought that everything passed off pleasantly, although I suppose we may have broken a number of court rules. Quite likely the king enjoyed the change. At all events he did not seem in a hurry, as he was here about an hour and a half.

"Stitch, Charlie's little Scotch terrier, selected the king for special attention. He said he had five dogs and was very fond of them. They had a fine play together, and it helped to break the ice and made things seem homey and friendly.

"The governor's wife is entertaining the king, and we gave her some of our delicious fresh butter to take home."

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TURKEY

An Easter Marvel at Adabazar

Miss Ethel W. Putney, who has been doing such fine and efficient work in the Port Said camp for refugees, has at length reached Constantinople, where she is to be stationed, at the Gedik Pasha school. Miss Putney was at Adabazar over Easter Sunday, and wrote to a friend some of the facts she learned there. Then she goes on to say:—

"The marvel is how this people have rebounded. It is the Easter miracle over again. Only Christianity could give them the courage and the self-sacrifice that they are showing. This winter, when the people were first returning, they met together and formed a Red Cross Society to help those among their number who needed what they could do. Representatives of both the Gregorian and Protestant communities elected an Executive Committee, the best five men they could find to whom to intrust their gifts and the management of the little hospital they determined to establish. It is interesting to note that though only about one-third of those present at this organization meeting were Protestants, they elected four Protestants and one Gregorian with a Protestant wife, a 'half-Protestant,' as they say. And since then the whole community has given generously of money and service. On Easter Day, offerings were taken in the churches, and in two of them, a big Gregorian one and the smaller Protestant, 175 £ T. were collected; that is, with the present rate of exchange, $210.

The Marvelous Armenians

"We visited their hospital, a pathetic little place because they are so bravely doing the best they can with their small resources. They have taken the sunny, airy second floor of an old shop building, and out of their slender stores have furnished ten iron beds, with mattresses and linen for them, a few pots and pans, and two or three stools and tables. The representatives of the Lord Mayor's Fund, who arrived in a town not far away about the first of February, gave them blankets. Six doctors, themselves just returned from exile, give their services for a week at a time in turn. The nurses are all untrained, but the matron is an educated woman who has a natural gift for nursing, and they all give devoted service freely. An Armenian shopkeeper in Constantinople has given some instruments for less than the prewar cost prices. The little hospital is kept spotlessly clean and the patients are doing very well.

"They have started a school for their children. A deacon of the Protestant church had been headmaster in the Girls' High School, and he and his wife, a former teacher, started a little school some two or three months ago in their own home. They have no equipment or books except those stolen ones which the children have bought in various places in the town. In no time they had sixty children, which number increased to seventy-three before the Easter vacation. The curriculum is simple—just Armenian, English, arithmetic, and singing. As soon as the projected orphanage is started in the old Girls' School dormitory, this school will be merged with the orphanage school in the big school building.

Turks Plan for Next Time

"The Turks are not happy. Their consciences are too unpleasantly active for them to enjoy seeing the people they have robbed. Now the English officer in charge of the occupation there is forcing them to give up stolen goods. They had formerly lived rather happily, on the whole, with their Armenian neighbors; but after the deportations, which were ordered from above, the return of the people they have so grossly wronged is a constant irritation. Now they say, 'Next time they won't return.' But they recognize clearly that they have done wrong.

"A year or so ago there was a rather serious fire in the business part of the city, but one owner of large warehouses in the path of the fire was very calm and confident that the fire would not touch his property. On being questioned by his friends how he could remain so calm, he said, 'The fire won't touch *my* warehouses because there isn't a thing in them stolen from the Armenians.' And it did not.

"So the future is uncertain. Everything waits on the plans made in Paris. They are not even repairing their houses more than is absolutely necessary; for if Adabazar is left under Turkish control, the Armenians say that they will leave and go to the new Armenia. But whether there in their old home or in the new Armenia, that community will live; for, like its Master, it has been crucified and risen again to new life."

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The Mission Situation in Adana

One of the Turkey mission who went out as a director of the A. C. R. N. E. is Rev. W. Nesbitt Chambers, D.D. In a letter from Adana, dated May 30, Dr. Chambers gives a vivid picture of the need of missionaries as well as of relief work. It is a case of "This ought ye to have done and not to have left the other undone."

Dr. Chambers says in part: "After four years in the wilderness the people return from those indescribably diabolical and inhumanly cruel tortures to which they have been subjected . . . in need of careful and sympathetic treatment with the necessary opportunity for recuperation and reconstruction." Dr. Chambers goes on:—

"The fires burned fiercely against the religious and intellectual leaders, so that the large percentage of such men and women perished in the devastation that has worked in the country since 1915.

"Not only so, but very few were able to keep their Bibles or Testaments, much less have regularly organized religious services. Truly there was a famine in the land for the Word of God.

Crowding the Restored Church

"I reached Adana on March 4, expecting to see a half-empty church and a dilapidated community. Up to that time I had been unable to obtain definite information as to the situation. One of our old and tried pastors was not exiled, and he had been conducting services in Adana for the remnant that remained. Almost immediately after the Armistice the church, which had been taken by the Turks and made into a girls' school, was surrendered, and the pastor began regular services. Some of the Adana exiles had returned, and refugees from other places had come into the city. On my first Sunday here the pastor invited me to speak to the people in the morning in Armenian, and in the evening in Turkish. What was my surprise to be confronted by a congregation that packed the church into which a thousand people can crowd. It was full both morning and evening.

"The eager faces of that crowded audience, coming from all over the country, and the attention paid indicated the hunger for some message of hope and cheer and courage. Two months have passed, and I have no reason to change the impression I received then. The church has been crowded every Sunday, and the mid-week prayer meeting well attended. In conversation, this hunger for a message is expressed on every side. Only the other day a man who previously manifested no conception of spiritual life, and knew little about gospel truth, remarked, 'Many of those who were skeptical, and formerly were forward to scoff at the religion of the gospel, have become eager to lay hold on God and cling to him.'

Hunger for the Word

"I have never known a time when people were so ready to listen to the gospel message. After the massacres of 1895 and 1909, the expressions that were voiced very freely were painful; as, for instance, 'God has left us and become a Moslem,' and other exclamations that would be of the nature of blasphemy under ordinary circumstances. I am glad to say that I hear very little of this. On the other hand, I hear much that indicates a drawing nigh to Jehovah.

"On my way here I passed through Chokmezimen, where I found a goodly number of returned exiles. A group from the Evangelical congregation greeted me, and one of the first pleas was for the return of the pastor, so that the religious services might be resumed. 'We have been famished for the Word. We are hungry for it,' was their plea. Since then have come appeals from nearly every one of the former outstations of this station field. I could have placed preachers in every one of those preaching places could I have found the men and had the money with which to cover the expense.

"Of the congregation of Osmanieh, the place where so many of the pastors were massacred in 1909, there were left only three or four young men. Two of the 'Mothers in Israel' called the surviving members of the Evangelical community together the very first Sabbath of their return. The eyesight of one of them had been badly injured, so that she had only the partial sight of one eye. Both had had training in mission work in years gone by, and were intelligent women of much force of character. The one said to the other: 'I have eyes and can read; you have a tongue and can speak. I will read the Scripture and you will do the

preaching.' The one with dim eyesight came in to consult our eye specialist, who gives her some hope of betterment. At that time her plea to me was: 'Send us a preacher. We are few as compared with former days, and very desolate, but we stand for the gospel. We must hold up that banner. We trust in the Lord, but under him you must help us. The American Board must sustain this work in this hour.' And I said: 'God bless you. I will tell the American Board.' I pass on the message.

Gregorians and Evangelicals

"It is a great satisfaction that the relations between the Gregorian and Evangelical Armenians is very cordial, and many things affecting the welfare of the nation are being done in cooperation. However, there are a few things for which evangelical Christianity stands that need further emphasis, the basis of which is Bible study. If we could only see the free study and preaching of the Bible in the old Gregorian church, we might consider our work well on to completion. Only the Bible conception of spiritual life and moral growth will suffice for the reconstruction of the nation. That is what we must emphasize."

CEYLON

Evangelism in Ceylon

In a suggestive and thorough study of the evangelistic work recently under his care in Ceylon, Rev. Giles G. Brown, of Manepay, says:—

"One reason why I am studiously avoiding the conventional big meeting for the development of the spiritual life is that our people like this form of spiritual stimulus, but they mistake the thrills of emotion which they experience on such occasions for true religion; and they have not yet learned that these emotions may be very superficial, while the test of their religious life is its reaction in their own homes and in their own neighborhood."

He gives a definite account of the evangelistic method he does favor, as follows:—

"The conventional method of holding big meetings for the Hindus has not seemed to me the best way to reach the desired end. From the beginning I have adopted the method of personal visits to the homes of Christians and personal talks with families and individuals, believing that the leaven of an active, earnest Christian community will be the best means of reaching the Hindus. This method gives me a chance to meet individual situations and to adapt my message to individual needs. It opens the way to intimate confidences, and brings opportunities for help which public meetings could never bring. It is a more difficult method than the holding of public meetings. It takes more time and involves more actual speaking, but it is rewarded by intimacies and personal friendships which nothing else can bring.

Getting Close Contacts

"As a rule, my visits are expected, as people know that I am in the neighborhood and will call sooner or later. I always begin by asking all about the family, particularly about the children and the absent members, taking careful notes of all this information. The people welcome this inquiry, for they delight to talk about their family history. The more familiar I can become with their interests, the more I can enlist them in my appeal. In the case of converts from Hinduism, I inquire specially as to the influences which led to their conversion. This easily leads to the personal talk about the life of the spirit, the fundamentals of our Christian faith, and our responsibility for the salvation of those about us. I never carry a Bible with me, because I want to find out how people use their own Bibles. When I ask for the Bible, if it is produced

from some convenient place, and if the father or the mother turns readily to passage after passage as we talk together and reads with evident familiarity with the text, and if the children sitting around can repeat a few verses, it is safe to judge that family religion is not neglected.

A Bit Foxy

"But if the husband says to his wife, 'Where is the Bible?' and she unlocks a cupboard or a box and brings out a dusty book which she wipes with a cloth, and if in looking for such familiar passages as the Beatitudes the father or the mother hunts from Genesis to Revelation while I quietly wait, offering not the slightest help, then it is safe to conclude that in that family religious work needs to begin at home. Naturally my messages to two such families will differ very widely.

"But, in any case, before I leave we have had a good heart-to-heart talk on such passages as John 13: 34–35, 1 Corinthians 13, Matthew 25: 31–45, and many others which seem to me to get at the heart of the gospel message, and to set forth our personal responsibility. Then follows prayer, in which the children and the absent members are particularly remembered one by one. Sometimes, before leaving the house, I sit down and write a letter to the absent son or daughter. I have had some very cordial replies to such letters."

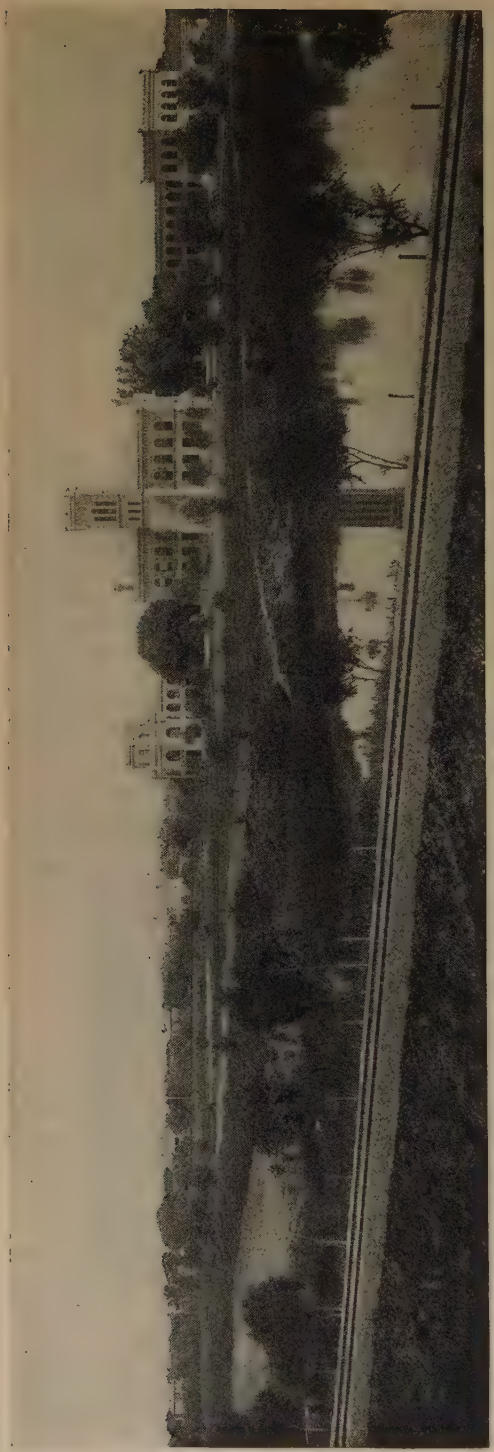
CHINA

Fire Loss at Taiku Hospital

Fire broke out in the south wing of the Judson Smith Memorial Hospital at Taikuhsien, in Shansi, shortly after midnight of Saturday, May 3.

STARTING ON A PREACHING TOUR

Our Home Missionary Society in Ceylon (probably the oldest under the Board) began work seventy-two years ago. It is wholly managed by Ceylonese, no missionary having any part in its affairs. In its field, on four islands off the northwest coast of Ceylon, are three churches and nine schools, under the supervision of an ordained minister and two catechists. Its annual budget of about $1,000 provides in addition to the foregoing for the support of twenty-five poor island girls and boys in our boarding schools, after they finish the local free day school at the fifth grade. Three Christian workers are seen in the picture above, setting out for one of these islands, which appears low down on the horizon



I U HO ACADEMY AND FACULTY ROW, TUNGHSIEN, CHINA

Before it was discovered it had gained such headway that all that could be done was to prevent its spreading from that wing, which was entirely destroyed. Fortunately there was no wind, and with hard fighting the other buildings were saved. The local police and fire company, together with many of the church members, did excellent work in confining the blaze. The city magistrate appeared on the scene and directed part of the attack. The patients in the fire-swept ward were quickly and safely removed by the night attendants and nurses to other wards and to the chapel near by.

Dr. Willoughby A. Hemingway, in charge of this hospital, estimates the loss at more than $4,000. Miss Alma Atzel, the American nurse, whose office was in the burned section, lost some useful medical books besides a small sum of money and valuable records. It is cause for gratitude that there was no loss of life and no greater destruction of property. Yet what did befall means a real catastrophe to this comparatively new and freshly equipped hospital, for which the mission group at Taiku has labored long and hard. Our sympathy to them and our hope that they may find generous helpers for the work of repair!

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Living in Tunghsien

We have recently had the pleasure of reading a letter written to American friends by Rev. Harry S. Martin, the new principal of the big Middle School, or "Jefferson Academy," as it will be called, in Tunghsien. Mr. Martin's letter was a *résumé* of changes which he noted on his return from his furlough, just over. He writes:—

"I believe I told you that we made the journey from Vancouver to Peking in twenty-one days. Peking is the same old city, with the same attractions and allurements, and also with the same wind and dust. There are fewer Manchu headdresses to be seen

on the streets and more foreign clothes. Fewer Peking carts cut up the roads, but more automobiles sound their warnings. The Chinese love noise when they are traveling. First it was the jingling of the strings of bells on the donkeys, then the clang of the carriage gongs, and now it is the shriek of the auto whistle. Peking has always been a one-story-building city, but it is fast losing that characteristic. Go where you will, out upon the broad streets or down the narrow *hutungs*, and you bump against high buildings recently put up. The apartment house is a new thing here, but it is rapidly becoming quite the rage.

"As you know, we were not to live in Peking city on our return to China; but we did go into our old house for a few days while we packed our furniture and sent it down here *on wheelbarrows*, I would have you know. Everything came all right except for a few scratches. The new macadamized road between here and Peking, built largely by money given by the Red Cross to the flood refugees, is a fine example of road building, and gives us another close connection with the capital. The distance between city gates is less than twelve miles. It is just a convenient distance for autoists, and friends drop in on us at any time of day. Tunghsien is at the end of the canal on which the tribute rice in old days was brought from Tientsin to Peking. From here it was hauled over a stone road to the capital. The new road follows the old stone road, with its graceful windings and ancient landmarks.

"All of the mission residences here are very large—far too large when it comes to paying the winter coal bill—and ours is no exception. When the houses were built, the thought was that they must be large enough to accommodate newcomers who were studying the language, and to take in those who came annually for mission meeting. Now, however, we have the Union Language School in Peking, and the mission meetings are only delegate meetings with the Chinese. There are seven foreign residences here, besides that belonging to the London Mission. They stand along a crescent-shaped avenue, with a formal evergreen hedge in front. The yards are beautifully arranged with bushes and flowers, which are just now coming out. It is a great place for wistaria, and within a few weeks we shall be a mass of bloom. Our compound is located just outside the southern wall of the city of Tunghsien. In former days it was one of the famous cities of China, but since the coming of the railroad it has lost its advantage as a shipping station, and has shrunk in population to perhaps twenty thousand. There are still enough people to make it a lively place.

"The North China American School is located on our compound, and that brings a group of forty American children, boys and girls from missionary and other foreign families, and their teachers, who add much to our life."

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Bible Classes in Paotingfu

Rev. Harold W. Robinson, who joined the North China Mission in 1916, writes of varied work in Paotingfu, and says the place continues to be a very attractive one to himself and his wife. He also says:—

"The work I am enjoying most this year is a Bible class—or, in fact, two Bible classes—in English, composed mostly of teachers of English in the government schools. One of the members is the principal of a large middle school in the city. Many of these men were in Mr. Hubbard's Bible classes when they were in the Normal College here a few years ago, and I believe they are Christian in belief, even if they haven't yet united with the church.

"We are greatly pleased here with the prospect of union in China between Presbyterian, American Board, and London missions. It looks now almost like a certainty, and we believe a much

MISS BEMENT AND SHAOWU SCHOOL'S REPRESENTATIVES

Thirty-two girl graduates (past and present) of Shaowu Girls' School taken at farewell and memorial service in honor of Miss Bement's twenty years of service for girls and women in Shaowu January, 1919

more efficient work can be carried on with the same force that we now have."

The Shaowu Schoolgirls

Miss Grace A. Funk, a representative of the Woman's Board of the Interior, writes:—

"The Girls' Boarding School in Shaowu has almost a round hundred in the dormitory family. We are so crowded that although we have built in one new room and taken over another room for sleeping purposes, still many beds have three occupants. One can sometimes find the heart to thin one's garden of vegetables, but it is hard to thin one's school when it means no school at all for the girl who is left out. Twenty of the girls are new pupils and four of them are from towns and villages never before represented in our school. That means four little plots for the Girls' School to dig and water and cultivate. I must tell what joy it has brought to us all to know that one such place is bringing forth such good fruit.

Virtue Goes Out of Her

"Two or three years ago, Virtue Lee came into our school from a pagan village fifty li away. She was the daughter of the leading man in the village. There was not a Christian in the place, and no boy or girl had come from there to our school until she came. She became a Christian in school, and soon the people in her village knew it. Now they have ordered twenty Bibles and hymn books for that place, and are asking that a preacher be sent there to hold regular services.

A Shining Light

"This spring many of our girls and young women have gone out into new fields, and with the opening of the spring flowers have sprung into being new schools and classes. I am very

much interested in two or three girls who are making their first ventures. One is a girl called 'Beautiful Fire.' Her name is a bit symbolical. She was somewhat of a firebrand while in school and gave us some little trouble. Over a year ago she was married, and went to be the only Christian in her husband's village. Then the 'beautiful fire' became a reality. The preacher of her home church says that she has been a faithful Christian and a real burning and shining light among her pagan neighbors. This year she has started a school for girls because she wanted to do something really to help.

"Just thirty li from her another little bride is starting her first school. The day school in this village had been closed three years for lack of a teacher. And in still another place a very backward, shy little wife of a preacher is undertaking a school because there is no one else, and she feels that she must do her best for the girls there. These girls have all been out of school for years and are none of them graduates. They have just awakened to new responsibilities and opportunities. It is so good to see them grow. Did you ever plant a bulb and wait and wait, and when you had about decided that it wouldn't grow, behold a little green leaf and then a flower? That is the way we feel about these girls."

JAPAN

A Memorial Service to Madam Hirooka

Rev. Kenneth S. Beam, of Tokyo, sends us the following most interesting letter:—

"I have just returned from a Christian Memorial Service held in the home of one of the very wealthy families in Tokyo. The house was Western in every detail—the hardwood floors, the soft-colored rugs, the curtains, the furniture, the electric fixtures, the grand piano—all were in the best Western taste.

"Some of the guests came in jinrikshas and some in automobiles. All were either close relatives of the family or had had some part in the funeral service held five months before. It is a Japanese custom to hold memorial services at certain intervals for years after a member of the family has departed.

The Guests

"When I arrived, a number of the specially invited guests were already seated in the reception room. One was a deaconess of the American Episcopal Church. Another was the wife of an American professor in the Imperial University. One of the leading Japanese workers in the Women's Christian Temperance Union soon entered and was introduced to the early arrivals. Later a Japanese professor in the Peeresses' School came with his wife. Then the head of the Japanese Salvation Army appeared in his colonel's uniform. During the evening's conversation it developed that the Salvation Army leader had been a student under this same professor at Doshisha, many years before.

"Probably the couple that aroused the most interest were the bride and groom who had returned from their honeymoon the day before, in order to be present at this memorial service. The bride was a sister of the Japanese gentleman in whose house the service was held. She had been educated in America, was dressed in American style, and seemed more American than Japanese; the groom was an American missionary, who has had one of the most remarkable and successful careers of the many who have given their lives to Japan. Although he is still a young man, he has built up a self-supporting, independent mission, with a corps of four families and one single man from America and a large number of Japanese workers.

The Service

"The service began by the singing of 'Jesus, Lover of my soul.' This was followed by the reading of a passage

from the Bible and a prayer. Then a number were asked to give some of their impressions of the one whose life they had met to commemorate. A large picture of her stood on the mantelpiece. She has been called the richest woman in Japan, and was without question one of the most remarkable women Japan has produced. In *Everybody's Magazine* for May, 1919, there is a fairly good description of her, headed, 'Madame Hirooka, the Invincible.'

"One spoke of her intellectuality, her strong faith, and her hatred of all hypocrisy. Another emphasized her breadth of view, her 'international mind,' her complete disregard for differences of race. Still another referred to her 'public service.' The speaker had occasion to know of this side of Madame Hirooka's character better than most, he having been intrusted with the plans for a $100,000 Social Service Training School. Throughout the brief testimonies, one could easily see that the speakers were expressing not only their admiration and respect, but also their deep affection for one whose great wealth might easily have proven a barrier to such intimate friendships. At the close of the service, about twenty-five persons were invited out to a perfectly appointed dinner. And as the guests departed, each was presented with a beautiful silver vase in bamboo design, on which was inscribed a poem composed by Madame Hirooka, expressing her strong faith in the eternal life."

The Poem

In connection with her husband's account of the memorial service, Mrs. Beam sends us a translation of Madam Hirooka's poem. The charm of a Japanese poem is its brevity and its depth of meaning. This contained only nine words, perfect in their choice and usage in accordance with Japanese art. Their rendering into English, as given us by Mrs. Beam, is as follows:—

"What was my surprise when I realized that the eternal life I had searched for outside existed within myself!"

THE BOOKSHELF

The Mastery of the Far East: the story of Korea's transformation and Japan's rise to supremacy in the Orient. By Arthur Judson Brown. New York: Charles Scribner's Sons. Illustrated. Pp. 670, including index. Price, $6.00.

The sub-title indicates the general idea of this book, which, to quote the author's words is "that the Korean Peninsula is the strategic point in the mastery of the Far East." It has been the prize for which China, Russia, and Japan have contended, and each with the feeling that the domination of Korea was essential to its safety and progress.

Of the four parts into which the volume is divided, the first is devoted to a description of Korea: the land, the people, their history, customs, and attainments in education, literature, and religion. This section is packed with information, presented in readable form that stimulates interest in this ancient hermit nation. Part II describes the successive struggles for possession of Korea; the rival claims and the developing circumstances that led to the China-Japan and the Russia-Japan Wars, and finally the annexation of Korea by Japan. The narrative here relates with much particularity what is rather recent and familiar history, but the story is so well told and the action moves so rapidly that interest never flags.

Part III contains an illuminating survey of Japan's rise to her imperial position in the Far East. Dr. Brown is here at his best as he adds to the wealth of information he has to present the judicial spirit which weighs

and determines the various factors that have contributed to Japan's advance. He is compelled to deal with many controverted questions, to discuss delicate situations, and to estimate the right and wrong of procedures which were very much mixed. As he says in his introduction: "Any one who tries to keep in the middle of the rather tortuous road that runs between those who regard the Japanese as a model people and those who regard them as 'varnished savages,' and between those who assert that the Koreans are 'afflicted saints' and those who assert with equal vehemence that they are the most contemptible people on the earth, must expect to be assailed from both sides." It seems to us that Dr. Brown has dealt fairly by all parties. Perhaps his temperament leads him to sympathize with the vigorous and efficient Japanese rather than with the easy-going Koreans or the blundering Russians. At least he recognizes both the merits of those whom Japan has vanquished in her pursuit of Korea and the highhandedness by which much of her annexation and assimilation has been accomplished.

Political forces are not the sole consideration in viewing the Far East. "Another force," says our author, "is operating with less noise but with more depth, a force more far-reaching in character and results, the force of Christian missions." To this factor he devotes Part IV of his book, a rapid account of missionary operations both in Korea and Japan, with closing emphasis on Japan's urgent need of a yet more vigorous Christian movement to make her the true and safe leader of the Orient.

This book will command attention. It is based not only on two visits to the Far East, but on abundant correspondence with intelligent reporters and interpreters of events and upon a prolonged study of the matters discussed. Dr. Brown has read the books that count, and has drawn upon them freely. He has an observant and appreciative eye, an analytic mind, a broad interest in human welfare, diplomatic sensibilities, and an unfaltering devotion to the Christian evangel. He has the qualities to see and think and judge and report; he has used them on an involved and perplexing problem, and this book is the result. We commend it to our readers. Not only is it valuable in its contents; it is attractive in its appearance; large type, short chapters, fine full-page illustrations, an easy and friendly style of writing, with frequent flashes of humor, the book is everywhere readable and informing.

THE PORTFOLIO

As an Indian Editor Sees the Missionary

Apart from their proselytizing efforts, the Christian missionaries in India, English and American, are the representatives of the spiritual basis of Western civilization. Western civilization is essentially spiritual at its root, or it will not be a civilization, whatever else it may be. Without them (the missionaries), Western civilization in India will be represented only by planters and merchants, who are here to make money, and the officials, who are finding it increasingly the easier way to rely on the arm of the flesh to uphold their authority in this country. It may be that all Christian missionaries do not always fully realize that they are here to represent the Christ-side of Western civilization; and that, sometimes, following the line of least resistance, they act as if they were but a part of the paraphernalia of the dominance of colored races by white races. . . . When all is said, however, it is impossible for any man who is dedicated to the service of Christ, unless he is a rank impostor, to forget

Calvary. The Christian missions have given us great exemplars of saintly lives glowing with the fervor of the Master in the service of humanity. They gave us the high-souled Lefroy, the late Metropolitan of India. They have given us Andrews. The Rev. Dr. R. A. Hume undoubtedly belongs to the noble band of Christian missionaries who have served India with a single eye to her highest interests. It is, indeed, difficult to think of him as a non-Indian, so closely has he identified himself with our joys and sorrows, our griefs and triumphs.

From an editorial entitled "A Great Christian Indian Missionary" in "The Indian Social Reformer," of Bombay.

At Home in a Free Country

We, therefore, do not seek for Israel any national home land, it being our religion that Israel is at home in every free country and should be at home in all lands. Nor do we approve of the demand for specifically Jewish national rights in any land, but we demand equal rights for all inhabitants of all lands, regardless of race and creed.

We reaffirm the declaration made by the union of American Hebrew congregations twenty-one years ago, that we are Jews in religion and Americans in nationality.

We reassert the ideal to which this union holds its being, and to which it has been steadfastly devoted, namely, the promotion of the mission of Israel, to serve mankind through the propagation of the great moral and religious principles first enunciated by our prophets.

A resolution incorporated in a report submitted to the Union of Hebrew Congregations at its twenty-sixth biennial council, held in Boston, May 22, 1919.

THE CHRONICLE

BIRTHS

May 17. In Johannesburg, South Africa, to Rev. and Mrs. Ray E. Phillips, a son, James Alfred.

DEATHS

May 19. In Foochow, China, Wilbur White, son of Mr. and Mrs. Charles H. Riggs, of the Shaowu Mission, aged twelve days.

July 15. In Berkeley, Cal., Rev. Isaac Pierson, aged 76 years, 11 months. Mr. Pierson, a graduate of Yale College and of Andover Seminary, sailed from San Francisco to join the North China Mission in 1870. He was released from the mission in 1891, having served for the greater part of the time at Paotingfu. Since his return to this country, after one or two brief pastorates, he has been till recently in charge of the American Tract Society's Boston office; his love for China and his devoted interest in her Christianization, however, did not dim with the passing of the years.

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Dr. George C. Raynolds, of Van, Turkey, is now located at Berkeley, Cal. He was present at the commissioning service, in Plymouth Church, Oakland, of Rev. and Mrs. Harold H. Barber, welcoming them into the missionary fellowship. Dr. Raynolds is interested in a group of Armenians who are at work in Berkeley University, preparatory to fitting themselves for service in their homeland. Two of the women are to take the medical course and one of the men engineering. Dr. Raynolds, as well as Mr. and Mrs. Barber, will attend the Mission Conference at Asilomar. Mr. and Mrs. Barber will spend their vacation with Plymouth Church, in Oakland, which has assumed their support on our mission field in Mexico.

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Our subscription department informs us that one loyal reader of the *Missionary Herald* has just sent in a check covering his subscription through 1932. This is the second time he has paid in advance for the same number of years. He evidently thinks the *Herald* is a perennial plant that should have a fixed place in his garden. We anticipate for it a yet more abundant bloom in these forcing times.

The Supreme Need

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Write to ALDEN H. CLARK
Acting Candidate Secretary
14 BEACON STREET, BOSTON

BOOTHS FOR SELLING MEATS THE DAY BEFORE A GREAT FEAST IN FOOCHOW